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John Brown

ARTICLES

Agreed upon by the

ARCHBISHOPS & BISHOPS

Of both Provinces, and the whole

CLERGIE;

In the Convocation holden at *LONDON*, in the Year 1562.

For the avoiding of Diversities of Opinions, and for the stablishing of Consent touching True *RELIGION*.

Reprinted by His Majesties Commandment: with His Royal Declaration prefixed thereunto.

In the *SAVOY*,
Printed by the Assigns of *John Bill* and *Christopher Barker*,
Printers to the Kings most Excellent Majesty, 1669.

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His Majesty's
DECLARATION.

BEing by *Gods ordinance, according to Our just Title*, Defender of the Faith, *and supream Governour of the Church within these Our Dominions, We hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to Our charge in the unity of true Religion, and in the bond of peace: and not to suffer unnecessary Disputations, altercations, or questions to be raised, which may nourish faction both in the Church and Common-wealth. We have there-*

fore upon mature deliberation, and with the advice of ſo many of Our Biſhops as might conveniently be called together, thought fit to make this Declaration following. That the Articles of the Church of England (*which have been allowed and authorized heretofore, and which Our Clergy generally have ſubſcribed unto*) *do contain the true doctrine of the Church of* England, *agreeable to Gods word: which We do therefore ratifie and confirm, requiring all Our loving Subjects to continue in the uniform profeſſion thereof, and prohibiting the leaſt difference from the ſaid Articles, which to that end We command to be newprinted, and this Our Declaration to be publiſhed therewith.*

That We are ſupream Governour

of

of the Church of England: *and that if any difference arise about the external policy, concerning* Injunctions, Canons, *or other* Constitutions *whatsoever thereto belonging, the Clergie in their Convocation is to order and settle them, having first obtained leave under Our broad Seal so to do: and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customs of the Land.*

That out of Our Princely care, that the Churchmen may do the work which is proper unto them; the Bishops and Clergie, from time to time in Convocation, upon their humble desire shall have licence under Our broad Seal, to deliberate of, and to do all such things, as being made

made plain by them, and assented unto by Us, shall concern the setled continuance of the doctrine and discipline of the Church of England *now established; from which We will not endure any varying, or departing in the least degree.*

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergie-men within Our Realm, have always most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true usual literal meaning of the said Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England *to be for them, which is an argument again,*

that none of them intend any deſer-
tion of the Articles eſtabliſhed.

That therefore in theſe both curious and unhappy differences, which have for ſo many hundred years, in different times and places, exerciſed the Church of Chriſt: *We will that all further curious ſearch be laid aſide, and theſe diſputes ſhut up in Gods promiſes, as they be generally ſet forth to us in the holy Scriptures; and the general meaning of the Articles of the Church of* England *according to them. And that no man hereafter ſhall either Print or Preach, to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof: And ſhall not put his own ſenſe or Comment to be the meaning of the Article, but ſhall take it*

in the literal & Grammatical ſenſe.

That if any publique Reader in either Our Univerſities, or any Head or Maſter of a Colledge, or any other perſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publickly read, determine, or hold any publique diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colledges reſpectively; or if any Divine in the Univerſities ſhall Preach or Print any thing either way, other then is already eſtabliſhed in Convocation with Our Royal aſſent: he, or they the offenders, ſhall be liable to Our diſpleaſure, and the Churches cenſure in Our Commiſſion Eccleſiaſtical, as well as any other: & We will ſee there ſhall be due execution upon them.

ARTI-

ARTICLES OF RELIGION.

I.

Of faith in the holy Trinity.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the holy Ghost.

2.

Of the Word or Son of God, which was made very man.

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person, never to be divided,

whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not onely for original guilt, but also for actual sins of men.

xv. Pearson on ye Creed, p. 364, 365. Whitby on Rom. 5. 10.

3.

Of the going down of Christ into hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

4.

Of the resurrection of Christ.

CHrist did truely rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

5.

Of the holy Ghost.

THe holy Ghost, proceeding from the Father and the Son, is of one substance, Majesty and Glory, with the Father and the Son, very and eternal God.

6.

Of the sufficiency of the holy Scriptures for salvation.

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of

¶ Of the names and number of the Canonical BOOKS.

GEneſis.
Exodus.
Leviticus.
Numeri. *Numbers.*
Deuteronomium. *Deuteronomy.*
Joſue.
Judges.
Ruth.
The 1. Book of Samuel.
The 2. Book of Samuel.
The 1. Book of Kings.
The 2. Book of Kings.
The 1. Book of Chronicles.
The 2. Book of Chronicles.
The 1. Book of Eſdras. *i. e. Ezra.*
The 2. Book of Eſdras. *i. e. Nehemiah.*
The Book of Heſter.
The Book of Job.
The Pſalms.
The Proverbs.
Eccleſiaſtes, or Preacher.
Cantica, or ſongs of Solomon.
4. Prophets the greater. *Iſaiah. Jerem. Ezek. Dan.*
12. Prophets the leſs. *Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahū, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.*

And the other Books (as Hierome ſaith) the Church doth read for example of life and inſtruction of manners; but yet doth it not apply them to eſtabliſh any doctrine; Such are theſe following.

Which we now call 1. and 2.
The 3. Book of Eſdras.
The 4. Book of Eſdras.
The Book of Tobias. *(Tobit.)*
The Book of Judeth.
The reſt of the Book of Heſter.
The Book of Wiſdom.
Jeſus the ſon of Sirach. *(Eccluſ.)*
Baruch the Prophet.
The ſong of the three children.
The Story of Suſanna.
Of Bell and the Dragon.
The Prayer of Manaſſes.
The 1. Book of Maccabees.
The 2. Book of Maccabees.

All the Books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.

7.

Of the Old Teſtament.

THe Old Teſtament is not contrary to the New: for both in the Old and New Teſtament, everlaſting

lasting life is offered to mankind by Christ, who is the onely Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look onely for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments, which are called Moral.

8.

Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture.

9.

Of original Birth or Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from original righteousness, and is of his own nature enclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them

that

that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

10.

Of Free-will.

THe condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

11.

Of the Justification of man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Wherefore, that we are justified by faith only, is a most wholesom doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

Of good Works.

ALbeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

13. Of

13.

Of Works before Justification.

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

See mr Mede, p. 209. and Bp Sanderson's 6th Serm: ad Pop. p. 338. & Dr Edwards's Preserv: ag Socin: Part 3. p. 159.

14.

Of works of Supererogation.

VOluntary works besides, over and above Gods Commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not onely render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15.

Of Christ alone without sin.

CHrist in the truth of our nature, was made like unto us in all things (sin onely except) from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as S. John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

16. Of

16.

Of ſin after Baptiſm.

NOt every deadly ſin willingly committed after Baptiſm, is ſin againſt the holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned, which ſay they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

17.

Of Predeſtination and Election.

PRedeſtination to life, is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be indued with ſo excellent a benefit of God, be called according to Gods purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the Image of his onely begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length by Gods mercy they attain to everlaſting felicity.

As the godly conſideration of Predeſtination and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high

and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlesness of most unclean living, no less perilous then desperation.

Furthermore, we must receive Gods promises, in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

18.

Of obtaining eternal Salvation onely by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us onely the name of Jesus Christ, whereby men must be saved.

19.

Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duely ministred, according to Christs ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not onely in their living and manner of ceremonies, but also in matters of faith.

Of

20.

Of the authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be beleeved for necessity of salvation,

21.

Of the authority of general Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22.

Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, aswell of Images, as of Reliques, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23.

Of miniſtring in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or miniſtring the Sacraments in the congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men, who have publick authority given unto them in the Congregation, to call and ſend Miniſters into the Lords vineyard.

24.

Of ſpeaking in the Congregation, in ſuch a tongue as the people underſtandeth.

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a tongue not underſtanded of the people.

25.

Of the Sacraments.

SAcraments ordained of Chriſt, be not onely badges or tokens of Chriſtian mens profeſſion: but rather they be certain ſure witneſſes, and effectual ſignes of grace and Gods good will towards us, by the which he doth work inviſibly in us, and doth not onely quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and extream unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown,

grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duely use them. And in such onely, as worthily receive the same, they have a wholsome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

26.

Of the unworthiness of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his commission and authority, we may use their ministery, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgement be deposed.

27.

Of Baptism.

BAptism is not onely a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christened: but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by vertue of prayer unto God. The Baptism of young children is in any wise to be reteined in the Church, as most agreeable with the institution of Christ.

28.

Of the Lords Supper.

THe Supper of the Lord is not onely a sign of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ: and likewise the Cup of blessing is a partaking of the blood of Christ.

Transubstantion (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper onely after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs

Christs ordinance reserved, carried about, lifted up, or worshipped.

29.

Of the wicked which eat not the body of Christ in the use of the Lords Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.

30.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people. For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men alike.

31.

Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by Gods law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men,

men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33.

Of excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publicane, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

34.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church, hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained onely by mans authority, so that all things be done to edifying.

Of

29

35.

Of Homilies.

The second Book of Homilies, the several titles whereof we have joyned under this Article, doth contain a godly and wholesom Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understanded of the people.

¶ Of the names of the Homilies.

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good works, first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against excess of Apparel.
7 Of Prayer.
8 Of the place and time of Prayer.
9 That common Prayers and Sacraments ought to be ministred in a known tongue.
10 Of the reverent estimation of Gods Word.
11 Of alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Bloud of Christ.
16 Of the gifts of the holy Ghost.
17 For the Rogation days.

18 Of the ſtate of Matrimony.
19 Of Repentance.
20 Againſt Idleneſs.
21 Againſt Rebellion.

36.

Of Conſecration of Biſhops and Miniſters.

The Book of Conſecration of Archbiſhops, and Biſhops, and ordering of Prieſts, and Deacons, lately ſet forth in the time of Edward the ſixth, and confirmed at the ſame time by authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and ordering: neither hath it any thing, that of it ſelf is ſuperſtitious and ungodly. And therefore, whoſoever are Conſecrated or Ordered according to the Rites of that Book, ſince the ſecond year of the afore-named King Edward, unto this time, or hereafter ſhall be Conſecrated, or Ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered.

37.

Of the civil Magiſtrates.

The Queens Majeſty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief government of all eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all cauſes doth appertain, and is not, nor ought to be ſubject to any foreign Juriſdiction.

Where we attribute to the Queens Majeſty the chief government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended: we give not to our Princes the miniſtring either of Gods Word, or of the Sacraments, the which thing the Injunctions alſo lately ſet forth by Elizabeth our Queen

Queen do moſt plainly teſtifie: but that onely prerogative which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf, that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil ſword the ſtubborn and evil doers.

The Biſhop of Rome hath no Juriſdiction in this Realm of England.

The Laws of the Realm may puniſh Chriſtian men with death, for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear Weapons, and ſerve in the Wars.

38.

Of Chriſtian mens goods, which are not common.

The riches and goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

39.

Of a Chriſtian mans oath.

As we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and James his Apoſtle: So we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophets teaching, in juſtice, judgment, and truth.

40.

The Ratification.

THis Book of Articles before rehearſed, is again approved, and allowed to be holden and executed within the Realm, by the aſſent and conſent of our Soveraign Lady ELIZABETH by the grace of God of England, France and Ireland Queen, Defender of the Faith, &c. Which Articles were deliberately Read, and confirmed again by the ſubſcription of the hand of the Archbiſhop and Biſhops of the Upper Houſe, and by the ſubſcription of the whole Clergie in the Nether Houſe in their Convocation, in the year of our Lord 1571.

THE TABLE.

1 OF faith in the Trinity.
2 Of Chriſt the Son of God.
3 Of his going down into hell.
4 Of his Reſurrection.
5 Of the holy Ghoſt.
6 Of the ſufficiency of the Scripture.
7 Of the Old Teſtament.
8 Of the three Creeds.
9 Of Original Sin.
10 Of Free-will.
11 Of Juſtification.
12 Of good Works.
13 Of works before Juſtification.
14 Of works of Supererogation.
15 Of Chriſt alone without ſin.
16 Of ſin after Baptiſme.
17 Of Predeſtination and Election.

18 Of obtaining ſalvation by Chriſt.
19 Of the Church.
20 Of the authority of the Church.
21 Of the authority of the general Councils.
22 Of Purgatory.
23 Of miniſtring in the Congregation.
24 Of ſpeaking in the Congregation.
25 Of the Sacraments.
26 Of the worthineſs of Miniſters.
27 Of Baptiſm.
28 Of the Lords Supper.
29 Of the wicked which eat not the Body of Chriſt.
30 Of both kinds.
31 Of Chriſts one oblation.
32 Of the marriage of Prieſts.
33 Of excommunicate perſons.
34 Of Traditions of the Church.
35 Of Homilies.
36 Of Conſecration of Miniſters.
37 Of civil Magiſtrates.
38 Of Chriſtian mens goods.
39 Of a Chriſtian mans oath.
40 The Ratification.

FINIS.

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Aug. 23. 1674.

Memorandum yt the 39 Articles contained in this book were all & every one of them publickly read in the Parish-Church of Binton in the County of Warwick & diocese of Worcester the day and year above-written by Thomas Keyt Rector of the same in the presence of us whose names are here subscribed & of the rest of the Congregacon, whereunto he did freely and willingly declare his assent and consent and in testimony hereof we have hereunto set our hands.

Edward Kempson

Thomas Walford

The mark of Thomas T Hill
The mark of Avery R Mills } Church-Warden

Thomas Watson

35.

Tho: Kig
pr.

The Convocation in 1603 was by Prorogations fro time to time continued for 7 years together. Wake, Authority of Princes &c. p. 142.

The power of making Canons is founded on ye Statut: 25 H.8. c. 19. The words are, yt no Canons, Constitucons, & Ordinances, Provincial or Synodal, shall be made, promulgid & executed without the King's Royal Assent or Licenc. Canons so made, and authorized by ye King's Letters Patents, according to ye Form of ye Statute, are said by Ld Chief Justice Vaughan to be Canons warranted by Act of Parliament. And such affirms the Canons of A.D. 1603 to be.

Bp Stillingfleet, Eccles: Cases, Vol. 1. p. 362, 372.

There are some Canons, where the generall disuse in matters of no great consequenc to ye Good of the Church, or the Rights of other Persons, may abate the force of ye Obligacon; of this wn this disuse hath been connived at, and not brought into Articles of Visitacon, as Can. 74. about Gowns with Standing Collars, & Cloaks with Sleeves. Id. ibid. p. 375.

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